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Osor-hap (p. 386, no. 19), but the balance of probability is still in favor of his Sinopean origin. Nor does it seem to me proper to say that the "Isiac mysteries" exercised less influence on the classical mind than did those of Cybele or Mithra (p. 121). It is easy to exaggerate the depth to which Mithraism penetrated ancient society, in spite of Renan's dictum. Isis, denationalized somewhat and syncretized into unrecognizability, but still retaining much of her Egyptian external attributes, was a real competitor of Christianity, as Professor Müller admits (p. 242). One might add to the references he gives the famous passage of Apuleius, *Met.* XIII, i-vi, and such Greek papyri as that of Oxyrhyncus (Ox. Pap. XI, 1380).

It is to be hoped that this short treatise is the forerunner of a fuller systematic account of Egyptian religion and mythology.

MAX RADIN

### AMERICA

*Kutenai Tales.* FRANZ BOAS. Together with texts collected by ALEXANDER FRANCIS CHAMBERLAIN. Bureau of American Ethnology, Bulletin 59, Washington, 1918.

Like most of Professor Boas's work, this volume contains far more than it seems to at first sight. There are nearly three hundred pages of mythology given in both Kutenai and English. Part of this is in interlineated text plus accompanying free translation in English. The larger half of the collection is in solid text, with the translation at once literal enough to be of service to the linguist and sufficiently idiomatic in English to be readable and of ready use to the mythological student. The inconspicuous indication in the English translation of the lines of the Indian makes possible a very close correspondence between the two versions for those who are interested, without disconcerting the reader who cares only about the substance of the story.

Thirty pages of abstracts and comparative notes set a new example for work of this kind. It has long been customary to accompany collections of Indian tales by summaries. Very often however these summaries have been of undue length. Then, comparative references have usually been appended to the tales themselves, instead of the summaries. Dr. Boas's abstracts are unusually compact. They gain farther by having the several versions of the same myth brought together, instead of following the accidental order of their presentation. The comparative references are added as footnotes to the abstracts, where of course they properly belong. They are very full, perhaps vir-

tually complete. It has too often been the practice for an author to insert allusions to such comparative material as he happened to be familiar with, and not to trouble himself to bring together that which was less conveniently assembled. An unusually concise method of reference allows Dr. Boas to list his comparisons both in brief compass and most usable form. Another device which helps is the indication, along the margin, of the page on which each episode of each abstracted myth occurs.

The last part of the volume is a vocabulary which consists of forty pages of Kutenai-English stems and grammatical elements, and thirty pages of English-Kutenai. While making no pretense at a formal presentation of the language, the character of the material in the Kutenai-English list is such as to make it clear that it contains most of the essentials for a grammar. Of course it need hardly be said the two vocabularies together permit of a quite searching analysis of the texts.

Altogether this publication sets a standard of masterly workmanship which can only be appreciated on examination. As a model of thoroughness, efficiency, and utility which cannot fail to be followed or at least striven after in future work along similar lines, it is certain to be of the utmost importance.

A. L. KROEBER

*The Diegueño Ceremony of the Death Images.* EDWARD H. DAVIS.  
(Contributions from the Museum of the American Indian, Heye Foundation, vol. v, no. 2, pp. 1-33, pl. 1-5, 1919.)

Mr. Davis of Mesa Grande, well known for his long and intimate association with the Diegueño and adjacent tribes of "Mission Indians," has given in this paper the closest eye-witness description of what is easily the most important single ceremony of the southern half of native California, the mourning anniversary in its full form, with images representing the dead. His story makes more concrete our knowledge of this ritual as it is known from the accounts of Waterman and DuBois for the Diegueño and Luiseño, Stephen Powers for the Yokuts, and Dixon for the Maidu. Several features that characterize the ceremony wherever it is practiced in California indicate that it originated in the south and has spread northward. The attention bestowed by the Diegueño on the images—there is one for each deceased member of the "clan" holding the festival, whereas farther north only prominent people are honored with a figure—corroborates this inference. A number of new points are established by the author: as, the use of images by the Yuma, and the ceremonial recognition in the rite of hereditarily inimical clans—whose